CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY, JULY 30, 1824. No. 51.

REVIEW.

ART. 15.—*The Apostle John an Unitarian. A Letter to the Rev. C. J. Bloomfield, D.D. By W. J. Fox.* 12mo, pp. 50. London, 1823.

THE title of this little work would startle an orthodox reader. St John has been considered the special advocate of the doctrine of the trinity. The three first gospels are so plain, and their writers were so evidently ignorant of the divine nature of Christ, that the believer in this article of faith feels himself to be standing on uncertain ground till he reaches the last of the evangelical histories. The design of the other evangelists seems to have been merely to present a narrative of our Saviour's life, after he became a public teacher. They glance at his birth and at one or two circumstances of his childhood, and then with the declaration, that he "increased in wisdom and stature and in favour with God and man," pass directly to the events of his ministry by the relation of certain discourses and the notice of some of his wonderful works,—make us acquainted with his character and claims,—dwell more on the details of his death and resurrection, than on any other event, and briefly speak of his ascension. An unprejudiced reader of the gospels of Matthew, Mark, and Luke would never suspect that the authors meant to teach the divinity of their Master's nature, or that they ever imagined him to be the Eternal God. St John wrote at a later period than the other evangelists, when errors of doctrine and of practice had crept into the church, which he seems to have had in mind in the composition of his gospel. The philosophy which afterwards spread through the East, if it were not then embodied in a system and called by a distinctive name, was received in many of its principles, and was corrupting the simplicity of christian truth. St John likewise devotes a great portion of his gospel to the discourses of Jesus; and the discussion of moral and spiritual subjects in familiar language affords a much more difficult task, both to the translator and the interpreter, than the plain narration of facts. So that we might suppose that error would call John to its aid rather than the other historians of the New Testament, and his writings have been considered the strong hold of Trinitarian proof.

Mr Fox has done a useful work in showing "the apostle John an Unitarian." His argument is rather of a negative kind, being designed as an answer to a publication entitled, *Five Lectures on the Gospel of St John, as bearing testimony to the divinity of our Saviour*,—in which Dr Bloomfield had attempted to establish the point, "that the apostle John designed in his gospel to inculcate the Deity of Christ." Mr Fox meets his reasoning openly and fairly.—After some remarks on particular expressions in the Lectures, and having stated the true ground of controversy between them, which, he says, is "the *proper Deity* of Jesus Christ," he adds, "the negation of his preexistence is not essential to Unitarianism, and the subject is comparatively unimportant"—he thus explains his purpose:

"I shall now examine your alleged proofs of the Supreme Deity of Christ from the Gospel of John, and if I explain them satisfactorily, they will afford such negative evidence as the case admits, that the Apostle was an Unitarian; of which conclusion I shall also advance positive evidence."

Without attempting to notice the whole course of reasoning, we shall make liberal extracts of passages containing important views or statements. On page 7, Mr Fox says,

"When you speak of 'the Son of God,' as 'existent from eternity, with the Father,' I cannot associate any distinct ideas with your words. Father and Son are terms inseparably connected with prior and subsequent existence. The cause must precede the effect. The Apostle wrote to instruct persons who had never seen, or heard of, a son as old as his father, and to whom, therefore, the declaration that Jesus was the Son of God, would be equivalent with a declaration that he was not eternal; and if so, not God."

* * * * * *

"The argument from the introduction to St John's Gospel rests altogether upon the assumed personality of *the Word*. This assumption is favoured by the use of the masculine pronoun in the common translation, 'all things were made by *him*,' &c. but the impersonal pronoun *it* would not be a less faithful rendering of the original. Campbell, though he was a Trinitarian, and supposed that the deity of Christ was taught in this passage, yet commences his version thus: 'In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by it, and without it not a single creature was made. In it was life, and the life was the light of men. And the light shone in darkness; but the darkness admitted it not." He affirms this way of rendering to be agreeable to the practice of *all translators*, except the English, so far as he had observed; and that with them, every version which preceded the common one 'uniformly employed the neuter pronoun, *it*.'

* * * * * * *

"I agree with you, that, in ver. 14, the word 'flesh' means 'a human person,' and that this person, Jesus the Christ, is identified with the Word, which is also identified with God. The wisdom and power which have eternally belonged to, and been inseparable from, the Deity; which were displayed in creation, in providence, in the Jewish dispensation; were far more completely manifested in Christ."

Dr Bloomfield had made our Saviour's conversation in the fifth chapter of John, a ground of support for his doctrine. Mr Fox considers his remarks, and gives his own inferences from the discourse. We extract his observations on verse 20:

"You justly remark on this that 'the word *sheweth* evidently means a communication not only of knowledge, but of power.' This then is conclusive. Christ speaks of himself in his highest nature and character, as the Son, and yet as receiving knowledge and power, which *cannot be communicated* to God. The Son then cannot be God. This is further evident from the *progressive* character of the Divine instructions, or communications to Christ. 'And he will shew him greater works than these, that ye may marvel.' It sounds somewhat uncouthly to say that God received knowledge and power to perform certain works, and expected afterwards to receive higher degrees of them for the accomplishment of greater works. Can Godhead be not only communicated, but gradually communicated? Can Eternity and Infinity, Omnipotence and Ominiscience, be the natural attributes of a person, and yet be imparted to him, and imparted by degrees, in such portions as were needful?"

For John x. 30, "I and my Father are one," Mr Fox gives the obvious interpretation,—of union of affection and purpose; and adds,

"One would have supposed that the first time that a reference was made to ch. xvii. 21—23, would also have been the last time that any reply would have been required to this inference. The expressions are so similar, so identical rather, and the diversity of the meaning from that which you ascribe to them is so striking, that the question should be laid to rest."

* * * *

"You ask whether such language as 'Ye believe in God, believe also in me,' (John xiv. 1) could have been used, without presumption, by a mere man?—That is not exactly the question between us, but it might be soon answered. 'The people feared the Lord, and believed the Lord, and his servant Moses.' (Exod. xiv. 31.) The man Moses is here classed with Jehovah as an object of belief."*

An argument of some plausibility used by Trinitarians is thus stated by Dr Bloomfield,

"'If now, as the Unitarians say, power was communicated to Christ, as it was afterwards to the Apostles, how can we account for the fact, that our Lord always spoke of performing miracles on his own authority, and by virtue of his intrinsic power, while the apostles studiously avoided all appearance of claiming such a power, and represented themselves as mere instruments in the hands of God?'"

on which Mr Fox thus remarks,

"The apostles only wrought miracles to attest the truth of their Master's doctrine, and the fact of his resurrection; he wrought them to confirm his own claims to be the Messiah. This would produce some diversity in their manner, and such we find. But that he '*always* spoke of performing miracles on his own authority, and *by virtue of his intrinsic power*,' I must absolutely deny, or that he *ever* did so. If there be an instance let it be produced. Your cases are not in point. The strongest only shews that he sometimes omitted audibly to refer (or that the Evangelist omitted to record his reference) to the origin of the power which he exercised; an omission which can prove nothing so long as other instances are preserved in which he explicitly declared its derivation from the Father."

He then cites some instances to confirm his position; "and finally," (he says)

"Christ has declared of his miracles generally, that they were not wrought by his own, but by his Father's power, and in his Father's name. 'I do nothing of myself.' (viii. 28.) 'The Father that dwelleth in me, he doeth the works.' (xiv. 10.) 'The works that I do in my Father's name, they bear witness of me.'—(x. 25)."

The circumstance of our Saviour's praying, it seems to us, presents to the believer in his Deity an insuperable difficulty.

"The act of prayer is that of an inferior to a superior; and you are therefore compelled to allow that this was offered up by Christ 'in his character of Messiah, as sent by the Father into the world,' i. e. in a subordinate character. But the prayer itself shews, and you strenuously maintain from certain expressions in it, that it was uttered by Christ in the highest character which belonged to him. Therefore in his highest capacity, he was inferior to the Father. Either the language on which you comment (in vers. 1, 2, 4, 10, &c.) is consistent with dignified humanity, which you deny; or prayer, dependence, and subordination, are consistent with Deity, which you also deny. It was said, in reference to a speculation of Dr Priestley's, that he proved all things to be material, by proving matter itself spiritual: and you can only prove, from this prayer, that Christ possessed the essential attributes of Deity, by a process which divests Deity itself of those very attributes. Either a created being might have glory with God before the world was, &c. or else the Creator offered prayer to a superior."

We are not perfectly satisfied with Mr Fox's account of Thomas's exclamation on beholding his Master after his resurrection. We copy it, however, as he may seem to some particularly felicitous in his illustration:

"On receiving the palpable proof which he had required of the resurrection of Christ, Thomas exclaimed, 'My Lord! and, My God!' (xx. 28.) I agree with you, that the first exclamation, My Lord! refers to Christ. You say, 'We can hardly [I think we may easily] separate the two' exclamations, as I shall term them; for that they are 'two members of a sentence,' is a gratuitous assumption on your part. Their division is perfectly natural, because they correspond with the emotions which would, in the most rapid succession, be excited towards different objects in the apostle's mind. By the first he recognizes the identity of Christ, and in the second he reverences the power of God who had raised him from the dead. Were you, sir, visited by some friend whom you had seen committed to the tomb, your feelings would, I think, on receiving a similar proof of his identity, flow in the same course, and with the same rapidity. In the first moment of astonished conviction, you would call him by his name; your immediately succeeding feeling would be an adoring gratitude towards the Almighty Author of the change."

* * * *

"You rely on the phrase, 'Thomas answered and said unto him,' as a fatal objection to the Unitarian interpretation. It does not apply at all to that which I have given, and which you may find in some of our best writers. If it did, however, the objection is not fatal, unless you maintain, on similar grounds, the deity of David, for 'Jonathan said unto David, O Lord God of Israel, when I have sounded my Father,' &c. 1 Samuel xx. 12.

"The occasion is manifestly and strongly against your exposition. It is clear that up to this time Thomas had no notion of the Deity of the Messiah, or he would not have been such a sceptic as to the resurrection. His doubt was, whether, as the other apostles affirmed, the Lord was risen. The appearance of Christ was to remove this doubt by ocular and palpable demonstration of his corporeal identity. We learn what the conviction was by the means which led to it. That Christ, risen, had the same form and features as before his death; nay, that he retained the prints of the nails in his hands and feet, and the wound of the spear in his side, might and did demonstrate that the appearance was not a phantom, a ghost or spirit, or an impostor; but did not, and could not prove, to Thomas, or to any one, that he was Jehovah. It proved that he was corporeal, not that he was the Infinite Spirit; that he had died and risen, not that he was the immutable and ever-living God."

The last pages of his pamphlet are occupied by "some general remarks upon the kind of evidence adduced by Dr Bloomfield. We quote the following observations for their strength and justice:

"You have conceded that the Deity of Christ is nowhere so clearly taught as in the gospel of John; that the Epistles fall short of it; and that the other Evangelists did not design to teach that doctrine. (pp. 3—5) If, then, I have shewn that his pages do not bear out your inferences, the whole controversy is decided, and Unitarianism allowed to be the doctrine of the New Testament. I deduce another inference from the concession. Your system, if it can be reared at all, must be built upon the ruins of the characters of the other Apostles and Evangelists. The Gospel of John was certainly one of the last written books of the New Testament. The Godhead of Christ is, according to you, the foundation of Christianity, and yet for thirty or forty years, none of the sacred penmen attempted to lay that foundation; they went on writing and publishing, as though they had been Unitarians; and reserved for almost the final work, a statement of that doctrine which, if true, is essential to salvation, and ought to have stood foremost in their earliest publications, and been prominent in all. Was this declaring 'the whole counsel of God?' Was this fidelity to their Master, and to the souls of men? Could you, or any Trinitarian minister, pursue a similar course, without being self-condemned? The Godhead of Christ is eminently a doctrine which disallows of compromise. With honest men, it is either sedulously enforced, or it is disbelieved. *Could three Trinitarians be found who would write lives of Christ which might circulate where no supplementary document perhaps would ever follow, and yet not inculcate this tenet?* No, Sir; they have too much fidelity to what they deem important truth. I answer then to your exposition of parts of this Gospel, that I believe in the integrity of the Apostles and Evangelists."

As *positive* evidence that the apostle John was a Unitarian, Mr Fox submits the following

"propositions from the Gospel of John, in which either the epithet 'Son,' which you regard as a divine title, expressive of the Godhead of Christ, or the connexion of the passages referred to, shews that he is spoken of, or speaks, in his most exalted capacity.—They demonstrate his inferiority, in that capacity, to the Father, and consequently that the Father alone is the Supreme Deity.

1 The Son is a distinct person, not merely from the Father, but from God; i. 18—xi. 4—xiv. 1.
2 The Father is the only true God; xvii. 3.
3 The Father was the God of the Jews; viii. 54.
4 The Father is greater than all; x. 29.
5 The Father is the object of worship to the true worshippers; iv. 23.
6 The Father is greater than the Son; xiv. 28.
7 The Father is the God of the Son; xx. 17.
8 The Son forbade prayer to himself, and directed it to be offered to the Father; xvi. 23.
9 The Son prayed to the Father; (for miraculous power) xi. 22, 41, 42; (for salvation from death) xii. 27; (for the promotion of the Father's glory by his sufferings) xii. 27, 28; (for the gift of the Holy Spirit) xiv. 16; (for his own glorification, and for the safety, sanctification and harmony of his followers) xvii.
10 The Son did his works in his Father's name, and by his Father's power; x. 25, xiv. 10.
11 The Father commanded the Son; x. 18, xiii. 49, 50, xiv. 31, xv. 10.
12 The Father protected the Son; vii. 29, xvi. 32.
13 The Son can do nothing of himself; v. 19, 30.
14 The Son refers to the tribunal of the Father as a superior Judge; v. 45.
15. The Father gave the Son; iii. 16, iv. 10, vi. 32, 33.
16 The Father sent the Son; iii. 17, viii. 16, x. 36.
17 The Father bestowed all needful powers on the Son; iii. 35, xvii. 2, 7.
18 Christ did the will of a Superior, and had an assigned task; iv. 34, v. 36, vi. 38, viii. 29.
19 The Father instructed the Son; v. 20, viii. 28, 38, 40.
20 The Father inspired the Son; iii. 34, xiv. 10, 24.
21 The Father sanctified the Son; x. 36.
22 The Father authorized the Son to judge; v. 22, 27.
23 The Son died; x. 15, 17.
24 The Father gave the Son his glory; xvii. 22.
25 The Father gave the Son to have life in himself; v. 26, vi. 57.
26 The Father gave the Son his disciples; vi. 37, 39, 44, 65, xiv. 2, 6, xviii. 9.
27 The Son imparted to the disciples all things that he had heard of the Father; xv. 15.
28 The relation of the Son to the Father was similar to that of the disciples to the Son; xiii. 20, xiv. 20, xv. 9, 10, 15, xvii. 22, xx. 21.
29 The Son, and Christians, bear the same relation to our common God and Father; xx. 17.

Mr Fox however remarks,

"In this, more has been done than was absolutely necessary, for the *onus probandi* lies on you, and unless the doctrine of the Trinity be clearly proved, that of the Divine Unity remains, in all its simplicity and grandeur, the Doctrine of the Evangelist, the doctrine of Christianity and of Judaism, of reason and of revelation."

We close our extracts with the final address of Mr Fox to Dr Bloomfield, and join in his wish extended to all Trinitarian christians:

"As you have concluded your letters with a citation from the Epistles of John, allow me to close my reply with one from the Revelation. The book represents Christ in his glorified state, but still inferior to the Father, receiving homage as the slain Lamb, not as God, and unfolding futurity, not by a natural prescience, but as the recompence of his sufferings. It is 'the revelation of Jesus Christ, which God gave unto him;' and who can give a revelation to the Omniscient? At its commencement, Christ is called an angel, or messenger: 'And he (God) sent and signified it by his angel unto his servant John.' The narrative shews that it was 'signified' to John by Christ himself. The same term (which is also given to the ministers, or agents, of the seven Asiatic churches) is applied to Christ in the last chapter, as well as in other parts of the book. In that chapter but one speaker is introduced, and from vers. 6—19, is one speech, only interrupted by the action of John and its reproof, vers. 8, 9, on which occasion the formula, 'he saith unto me,' occurs, and it is repeated on the resumption of the principal topic, in ver. 10. This speaker was Jesus Christ. He names himself in ver. 16; he declares the approach of his coming, in the same terms in vers. 7, 12, and 20; and in ver. 8, John proffered an homage to him which was too closely allied to Divine worship for his acceptance. Then was it that he said, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; WORSHIP GOD.

"That you, Sir, and all your parishioners, may have grace to respect the prohibition, as well as to obey the injunction, thus solemnly delivered, is the fervent wish of Yours respectfully, W. J. FOX."

Our readers will be able from the paragraphs which we have copied, to judge of the character of this pamphlet. We think it highly useful, and should be glad to see it reprinted in this country. It would make a cheap tract, and as it is written in a popular style, would be well adapted for distribution. Its spirit also is excellent. It contains no angry invective, nor personal disrespect, but presents its writer in a favourable light as a man of candour, as well as of correct sentiments. Both as a defence of the doctrine in support of which it is published, and as a specimen of theological controversy (a kind of writing in which our English brethren have not always been so happy) we recommend it to a careful perusal.

* See also 1 Sam. xii. 18; 1 Chron. xxix. 20; 2 Chron. xxxi. 8; 1 Thess. ii. 10, and various other passages, for similar combinations.

RELIGION.

You must always remember that religion is a *benevolent* and *useful* thing: and that wherever it takes place it makes men better than they were before. It consists not in empty show; but in solid virtue and substantial goodness. It does not essentially consist in little niceties and trifling distinctions, which neither influence the heart nor concern the practice; nor in the observance or rejection of particular rites and forms, which a man may use or disuse without prejudice of real virtue in himself or others; nor in a zealous attachment to, or angry abhorrence of this sect, or that church, in which, as in most other fields, there are some tares and some wheat; but in something more excellent and divine. That, in a word, is true religion, which makes a good man—which renders one pious toward his God—conformed to the pattern of his Saviour—benevolent to his fellow men—humble in his temper and manners—peaceable in society—just in his treatment of all—condescending in cases of difference—strict in the government of himself—patient in adversity—and attentive to his duty in all conditions and relations of life. When you see such a character, you may believe that religion is there. When you find this to be your character, you may believe that wisdom has entered your heart. *Dr Lathrop.*

If moral goodness be the covenanted condition to which grace belongs, *not of right, but by the mercy of God*, and if an increased desire of improving in righteousness, and an increased activity in doing the will of God, be the only true scriptural test of its passions, then grace must certainly be not so much an ecstacy to ravish, as a talent to employ. And it appears from various intimations in the scriptures, and from many analogies in the natural world, that grace must be used if we wish it to be increased, and that it will not be increased if it be not used.

CHRIST IN YOU THE HOPE OF GLORY.

Give me that hope which will remain
When the death pillow bears my head;
When every bond is reft in twain,
And every hope beside has fled;
When life and all its actions seem
Like the departing of a dream;
When the sight fails, the catching breath
Choaked by the rising flood of death;
When the last parting word is spoken
From aching hearts, all, all but broken;
And the last pressure, and the eye
Stands fix'd upon me as I die—
When flesh will sink, and heart will fail,
And no support but His avail,
Who knows my every sin, but who,
Faith whispers, has forgiven too;
O then, convuls'd, and cold, and spent
To the last spark—in languishment,
And all that racks man as he dies,
Death's nameless untried agonies,—
Give me that hope! JAMES EDMESTON.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JULY 30, 1824.

IMPORTANT CORRESPONDENCE.

A work is just published in this city, consisting of 136 pages 8vo, entitled "Correspondence relative to the prospects of Christianity, and the means of promoting its reception in India."

The body of the work consists of replies by Rev. Mr Adam, a Baptist missionary to Calcutta, to certain questions proposed to him by Rev. Dr Ware, of Cambridge, concerning the state and prospects of Christianity in India. The history of this correspondence is briefly this.—The Rev. Mr Adam, who has lately embraced the Unitarian faith, and who has, in consequence, been rejected by his former missionary brethren, addressed a letter to the Rev. Dr Channing, in 1822, making known to him his own situation and the state of Unitarian Christianity in Calcutta, and requesting that he might be favoured with such books and pamphlets as might be conveniently obtained, relative to the state of the religious controversy amongst us. As Dr Channing was absent in Europe at the time of the reception of this letter, it was submitted to the consideration of a number of gentlemen who met for the purpose. At the request of these gentlemen the Hon. Judge Davis addressed a letter to Mr Adam, in reply to his letter to Dr Channing. The same gentlemen requested the Rev. Dr Ware to address letters to Rev. Mr Adam and to Rammohun Roy, the celebrated Hindoo philosopher, resident in Calcutta, and to accompany these letters by a series of questions, relative to the state and prospects of Christianity in Hindoostan. These letters were written in April 1823, and the replies to them were written, one in Dec. 1823, and the other in Feb. 1824. The correspondence just published consists of the letters of Dr Ware above-mentioned,—the replies to them by Mr Adam and Rammohun Roy,—together with the answers, both by Mr Adam and Rammohun Roy, to the questions proposed to them.

The replies of Mr Adam to the questions of Dr Ware are very full and particular; and furnish, we think, by far the most important and satisfactory information that has yet been published relative to the present state of Christianity in India,—the causes of the failure of the missionary operations,—and the true ground on which, and on which alone, there is any reason to hope that the immense population of India will ever be brought to the knowledge and acceptance of Christianity. The replies of Rammohun Roy to the same questions, though not so full and particular as those of Mr Adam, are nevertheless of great importance, and in a high degree satisfactory.

The object of the publication of this pamphlet is to give to the religious community and to all who feel an interest in the subject, the means of judging what is the actual state of religion in Calcutta, and in Hindoostan generally,—and what the prospects of success in endeavours to convert the native population to Christianity. The impression which we have received from reading the pamphlet is, that little is to be hoped, at present, from any direct efforts for the conversion of the Hindoos; but that much eventual good may be expected to result from more indirect efforts. The character of the nominally christian population with which the Hindoos have heretofore been acquainted has been such as to give them strong prejudices against everything that bears the name of *christian*. And the proceedings of the missionaries,—who have associated themselves with, and have chiefly endeavoured to operate upon the outcasts and most despicable characters of the Hindoo natives,—has for the most part disgusted the respectable and well-informed part of the inhabitants, and confirmed their dislike and even contempt of *Christians* and the *christian name*. To such an extent does this prejudice operate, that even those respectable Hindoos who have studied Christianity, and approve its spirit and its morality, and who are in effect christians, are not willing to be called christians, as it is a name that implies great odium, and would at once destroy their influence and their prospect of promoting the real interest of truth. This will explain our statement, that the chief success in promoting Christianity in Hindoostan must be expected from *indirect* efforts. And it is confirmed by the opinion of Rammohun Roy, who, speaking of the obstacles to the success of missionaries, (among which the prejudice we have mentioned is included,) says that these obstacles "must remain unshaken, until the natives are enabled by the diffusion of knowledge to estimate, by comparing one religion with another, their respective merits and advantages and to relinquish their divisions, as destructive of national union as of social enjoyment."

The greatest hope of success in the final establishment of Christianity in India is from the establishment of schools where men of all castes shall be taught the English language, and be made acquainted with the higher branches of European learning. It is believed that by thus sending forth "into society men of cultivated and independent minds," the way would be gradually preparing (through the breaking down of old prejudices, and the wide diffusion of general information) "for the complete triumph of true religion."

It is our intention to collect from this work, and to publish, as may be convenient in future numbers of this paper, such facts as we think may be interesting to our readers, and adapted, by exciting attention to the subject, to promote the benevolent objects of the publication.

To all who feel interested in the welfare of their fellow-beings in a distant portion of the earth, and who are disposed to acquire such information as will enable them to determine what is their duty in relation to foreign missions, and how their charities may be rendered most serviceable to the cause of truth and christian benevolence,—to the attention of all such, this very interesting pamphlet is earnestly recommended.*

* It is for sale at the Counting Room of the Christian Register. "The profits of the publication will be wholly applied to the cause of Christianity in India."

THEOLOGICAL SCHOOL.

The annual *examination*, or *exhibition*, at the Theological School at Cambridge, will take place on Tuesday the 10th of August. The exercises will commence in the University Chapel, precisely at 9 o'clock A. M. These exercises were formerly held in one of the rooms of College, and were comparatively private. For two years past they have been held in public, and have attracted the attention of the clergy of this vicinity generally, and of many respectable laymen from the city. As it has not however been generally known that these examinations were public, and that the Chapel was open for the accommodation of a mixed audience, as at other exhibitions,—the number of ladies and gentlemen present on these occasions has not heretofore been as great as the importance of the occasion would lead us to expect, and as under other circumstances it probably would have been. We have reason to expect that this year, and on future occasions as it becomes more generally known that the exercises are public, there will be a more full attendance. There is certainly no public exercise more important to the community than this, or in which gentlemen and ladies of reflection might be expected to take a more lively interest.

Theological Seminary. The Synod of Philadelphia has lately engaged to found a professorship at the Theological Seminary at Princeton, N. J. The endowment is to be twenty-five thousand dollars. The Presbyterians of Philadelphia have contributed *thirteen thousand dollars* of this sum, and the Presbyterians of Baltimore have also contributed *four thousand five hundred dollars* for the same purpose.

Peru. It appears by late accounts from an American gentleman resident in Lima, that the moral condition of the inhabitants of Peru is truly deplorable. Much envy and jealousy prevails among the native inhabitants, which frustrates the benevolent intentions and efforts of men of talents and enterprise, who are endeavouring to benefit the community by their labours.

The influence of the Roman Catholic clergy is much abridged; but wherever it is exercised it is in defence of the superstition and bigotry of the Church of Rome. The clergy are said, generally speaking, to be profligate men,—who do but little to discountenance the prevalence of vice.

It is thought by American gentlemen of intelligence, who are travelling in Peru, that little can be done at present by missionaries, in that country except by distributing the scriptures.—The British and Foreign Bible Society lately sent out 300 testaments for distribution among the inhabitants of Valparaiso. A quantity of testaments have been sent from England to a gentleman in *Lima*, for distribution. This gentleman writes that the people were desirous to obtain the testaments, and even thronged his house while he had any on hand. The Catholic priests made great opposition to the distribution of testaments, persuading the people that unless accompanied with their notes and explanations they would not be understood aright.

Seamen's Bible Society. The sixth anniversary of the London Seamen's Bible Society was held May 6th. It appeared that during the five years of its existence upwards of twenty-five thousand dollars had been contributed for the purpose of supplying the merchant service with the scriptures. The funds of the society are represented as in a flourishing condition.

A proposition has been lately made in the British Parliament for a union of the Church of England with the Catholic Church of Ireland.—What will be the fate of the proposition, we are entirely unable to conjecture.

English Charities. The annual income from the different charities in 25 counties in England, amounts to upwards of 322,000 pounds.

A controversy of some warmth has ben carried on for some time past, between the friends of the Rev. Mr Judson, missionary to India, and the friends of the late Rev. Mr Mills, on the question to which of them belonged the honour of originating the American missions to India, and of leading to the establishment of the American Board of Commissioners for Foreign Missions. It really does not seem to us, that anything as yet effected by the missionaries is any great subject of boasting, and we cannot help feeling surprised, that so much warmth should have been excited on the subject, when so little has been effected; and whilst it is still so problematical whether, with their present management, they will ever succeed in bringing the intelligent population of India to embrace christianity.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

SPIRIT OF ORTHODOXY.

Mr Editor.—The Gospel Advocate, a periodical work, the existence of which is perhaps known to but few of your readers, published in this city to maintain the peculiarities of the Episcopal sect, and purporting to be conducted by a "Society of Gentlemen," contains, in the No. for the present month, a review of a small pamphlet lately published at Greenfield, entitled "An Exhibition of Unitarianism." The reviewer, after liberally transferring to his columns the greater part of this little book, ekes out his article of nine whole pages of quotation with a solitary page of original commentary. Your readers will be able to judge of the character of his remarks, from the following specimens.

Speaking of Unitarians, he says,

"All the great and distinguishing principles of the gospel,—principles which the Church universally has held most sacred, at every period of her history, and in every part of the world to which she has extended herself, have been discarded, and ridiculed, and treated with contempt." p. 221.

A few lines below he denominates Unitarianism, "that negative creed."

His concluding remark is as follows:

"We would recommend the careful examination of this little tract, in the hope that it may lead all who love the Lord Jesus Christ in sincerity, to renounce a name [Unitarianism] which is now inseparably associated with the rejection of the fundamental doctrines of the gospel, which implies in fact a principle of unbelief in the human heart, and is in reality nothing but Deism in disguise."—[The capitals are the reviewer's.]

However candid and charitable such language may appear to the perverted vision of a hackneyed calumniator, we have no doubt that an honourable community, divided as it may be in its religious opinions, will pronounce it to be neither gentlemanly nor christian. We did not expect at the present day to find such language in any publication issuing from the midst of us. There have been times indeed, when in our own vicinity charges as false and illiberal, though not so gross and comprehensive as this, have been issued from the press and uttered from the pulpit. But we had hoped that those disgraceful times had gone by. We had lived to see some of those veteran libellers followed in their exile from the scene of their christian labours with the general loathing and scorn of an incensed community. We had seen the utterers of those slanders deserted even by the men who had employed and cheered them in their wicked work, and appealing from the ingratitude of their friends and coadjutors to the compassion of that public whom they had insulted and outraged. We had been told that such calumnies were sometimes heard from the mouth of the violent and monopolizing sectarian, who can see nothing true beyond his narrow system, and nothing praiseworthy out of the limits of his little party. But we had never been told that these calumnies were likely to acquire any adventitious truth, or become a whit more convincing from the personal character and abilities, the knowledge, the experience, or the authority of the persons by whom they were invented or repeated. We were therefore unwilling by any notice of ours to keep them floating on the troubled surface of religious controversy, when their downward tendency was so much accelerated by the weight of character of their fabricators. We had read something and heard more of the manner in which the principles and sentiments we cherish were spoken of in other sections of our country by men who evidently knew little about these principles, and apparently thought it a light thing to heap odium and obloquy upon the reputation of those who held them. We had read in the ephemeral pamphlet of a Professor of Divinity, arrayed with all the paraphernalia of italics and capitals, and supplying any occasional deficiencies of abuse from the more varied resources of the printer, that

"Unitarians are BY NO MEANS TO BE CONSIDERED AS CHRISTIANS; their preaching is to be avoided as blasphemy; their publications to be abhorred as pestiferous; their ordinances to be held unworthy of regard as christian institutions; and their persons to be in all respects treated as DECENT AND SOBER DEISTS IN DISGUISE."—*Miller's Letters on Unitarianism*, p. 284.

But we have always thought that to regard such scurrility would be to debase ourselves, both in character and feeling, to the level of the wretched man who uttered it. We had read the sermon of a *Doctor of Divinity, who had ransacked the laboratory of abuse for epithets in which to vent the venom of his spleen, and the malignity which rankled in his soul; who called us a "rank of traitors"—"enemies to our Lord Jesus Christ"—our communion, "the fellowship of devils"—and our belief, "too coarse and abominable for hell itself." But we had always regarded these exclamations as the ravings of a madman, and the author of them the object of our pity, rather than of our resentment or our scorn. We should have thought it as rational to argue with a demoniac or to rebuke the whirlwind, as to feel hurt by the horrible ebullitions of a man writhing under such awful paroxysms of agony and rage. We had read the assertion of one of the high-toned evangelicals of England, (a man whose character, ennobled by his generous and persevering exertions in behalf of one portion of our species, we lament to see tarnished by so illiberal and sweeping a denunciation of a large body of his fellow-christians) that "Unitarianism is indeed a sort of half-way house from nominal orthodoxy to absolute infidelity.†

But we regarded this as merely the ordinary clamour with which spiritual pride in high places endeavours to silence the feeblest cry that is raised in behalf of liberty of conscience and opinion,—as a favourable specimen of that intolerance and persecution, which the Establishment exercises on the unprivileged and unpatronized dissenter. All these instances of bigotry and slander have been removed from us by the intervention of time or distance. We did not think it necessary to lift up our voice against them, because the injury to us, if any, was indirect and momentary; and as to the injury they might do to the persons at whom they were immediately levelled, we had no fear, for the same wind that wafted to us the incendiary pamphlet, brought likewise the exposure and chastisement of the libeller. And as to our own section of the country, we thought that within a few years we had discerned indications of a willingness in our opponents to banish for ever this low and ungenerous mode of warfare. We hoped that malignity itself would one day be surfeited, or the magazine of abuse be at last exhausted.

We have accordingly listened in silence.—But when a calumny so shameless as the one we have quoted from this review is published in our own city, by which the great majority of our citizens are denounced as Deists in disguise, by which not only the clergy of our metropolis, but a great body of the venerable Clergy of our state, our Judges, our Legislators, our Magistrates, and our public instructers, by one sweeping clause, are held up to public abhorrence as infidels, as "discarding, and ridiculing, and treating the gospel with contempt," we are not stoical enough to keep silent longer. We think it not only our right, but our bounden duty, to come forward and demand who is this writer, that has taken upon himself to deprive these men, and the community in which he dwells, of the name of Christians, and to pass them all under his condemnation and contempt? "If what this" reviewer "has thought proper to send forth had been a piece of argument, it would have signified little whose argument it was. It would be neither the more nor the less convincing, on account of the party it came from."‡ But this is only a bold and barefaced assertion. It stands solely on authority, and we are curious to know on whose authority. Judging from the whole style in which the article is got up, the superabundance of quotation and the paucity of remark, we at first supposed it to be the preliminary essay of some adventurous prelatical neophyte, who had long been watching for an opportunity to exhibit at the same time his zeal for the Church and his ignorance of the Unitarian faith,—that falling in with this little pamphlet, he straightways appropriated it to his purpose, carefully omitting to observe that the ingenuous compiler of it, although professing to exhibit the principles of Unitarians among us, brings no small portion of his quotations from men who live or did live on the other side of the water, from certain German theologians, with whom we cannot be supposed to have any sympathy of feeling or community of opinion, and from English writers whose sentiments we should not think of adopting without qualification, and many of whose scriptural expositions we reject as not sanctioned by the principles of a sound interpretation; and that in his quotation from American writers, he omits entirely the arguments, the illustrations, and the limitations by which they are accompanied, and brings forward, as the opinions held by Unitarians universally, these garbled extracts, "stripped of every relation, in all the nakedness and solitude of metaphysical abstraction." Such was our suspicion on the first glance at the article in question. But when we reached the concluding remarks, we thought we discerned an elder hand, and recognized a spirit which had crossed our path before.—These remarks appeared to us to possess the

* Dr Mason. † Wilberforce. ‡ Burke.

characteristics of the sketch with which the English periodical press has so lately been favoured of the state of religion on this side of the Atlantic. To enable your readers to judge of the reasonableness of our suspicion, we will quote a passage or two from the letter of a reverend divine of our city to the Editor of the Christian Observer:

"No one in England, can feel the evils of schism as we feel them here. The conflict of religious opinions unsettles the minds of the laity, produces religious indifference, leads to the neglect of public worship, destroys the respect paid to the clergy, and consequently their influence, and naturally terminates in the *cold scepticism of Unitarianism*, or in the wild ravings of enthusiasm. The most illiterate sects, and those which accord best with the corrupt and depraved nature of the unrenewed heart, are likely to become the most numerous." &c.—*Christ. Observer, Nov.* 1823.

We have neither time, nor room, nor disposition, to remark upon the truth and propriety of this statement. Our only object in quoting it is to furnish the means of judging of its brotherhood with the article in the review.

To your readers out of the metropolis and in other states of the Union, we would observe that they should not judge of the opinions and dispositions generally prevalent among us, from such publications as this. They must not imagine that the silent neglect with which our citizens usually treat such calumnies is any indication of their prevalence or truth.—"No such thing, we assure you. Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field,—that of course there are many in number,—or that, after all, they are other than the little, shrivelled, meagre, hopping, though loud and troublesome insects of the hour."† A BOSTONIAN.

† Burke.

NEW-YORK HOSPITAL.

The following Physicians and Surgeons have recently been appointed to this institution by the Governors thereof, namely:—

Physicians.—David Hosack, John Watts, Thomas Cock, Samuel W. Moore.

Surgeons.—Valentine Mott, Alexander A. Stevens, John C. Cheeseman, J. Kearney Rodgers.

Four physicians and *four* surgeons.

UNITED STATES AND RUSSIA.

We understand that Mr L. Bull who came passenger in the Ganges, is bearer of the treaty lately consummated between the Russian Government and our Minister, Mr Middleton, which places the commercial relations of the two countries on a footing of equitable reciprocity, and dissipates the apprehensions of those who anticipated evil from the ground assumed by the Emperor in relation to his possessions in the Pacific. There is every consideration to bind our two nations in relations of the closest unity; and nothing short of political madness can induce them to seek for cause of quarrel in questions which the lapse of centuries is not likely to agitate. *N. Y. Gaz.*

EGYPT.

We find under the date of Malta, in the Gibraltar papers, advices from Alexandria to April 28, which we believe is the latest intelligence from Egypt. These accounts repeat that there had been a sort of rebellion in the Upper Provinces, headed by a Sheik who called himself a prophet, and pretended to have come from heaven to reform the Mahometan religion. It was announced by the government that he had been taken and beheaded, but this was not fully relied upon. It was said that this rebellion would at any rate retard the expedition of the Pacha of the Morea. It was reported that some English travellers had lost their lives by falling into the hands of the insurgents, but it was subsequently ascertained that though they had been several days in the hands of the rebels, they were safe, and were on their way to Alexandria. Among them were Mr. Madox and Mr. Hull. The plague was raging with unusual violence at Cairo. It was said that the deaths amounted to three hundred and fifty daily.

Dr Barrett's Will. The different charitable institutions are likely to receive considerable benefit from the very large funds bequeathed by the late Dr Barrett, Vice-Provost of Trinity College, Dublin.—The public may recollect, that this extraordinary character made a will two or three years back, by which he left his large fortune, acquired by the greatest parsimony, to several public charities, leaving his only brother an annuity of less than 20s. a week. The consequence was, that the will was litigated in every shape and form, and the gentlemen of the long robe were likely to be more considerable gainers than ever the deceased intended they should be. However, by the decision of the Lord Chancellor on Saturday last, ample justice is about to be done to all parties. The late Doctor's brother, Mr Edward Barrett, who litigated the will, is to have the real and leasehold property, and to be paid a sum of 10,000*l.* with interest. The residue of the property, which we understand, amounts to nearly 100,000*l.* is to be disposed of in charity, under the direction of the Court of Chancery, and no doubt it will be distributed in such a way as to give universal satisfaction. *London pa.*

Large Family. Michael Isgrig, aged 71, and Barbara, his wife, 70, now living in Cincinnati, Ohio, are the progenitors of the following numerous family.—This statement is made from an abstract, in his own hand-writing, from his family record;

They have had 17 children; of whom two died in infancy, and 14 were married; from these have proceeded 106 grand children, 12 of whom have married, and the number of their children already amounts to 36. So that they may be counted as follows:—

Michael Isgrig and his wife,	2
Their Children,	17
Grand Children,	106
Great Grand Children,	36
	161

Churches at Philadelphia. The Dutch Reformed Church has been sold by the Sheriff for $1300. It is intended to restore it. Original cost $12,000.

The Baptist Church, of which Dr Staughton was lately Pastor, has been disposed of in like manner, and purchased by John Welsh, Esq. for $3500, subject to a lien of 5800. Original cost 30 or $40,000

Other houses of worship, must, we fear, pass in like manner through the hands of the Sheriff.—*Phil. Gaz.*

GENERAL INTELLIGENCE.

Storm at New York. We were visited yesterday afternoon about a quarter past two o'clock, with one of the most violent storms of thunder, lightning and rain ever experienced in this city. The rain came down in torrents for about one hour, accompanied for a few minutes with hail and most severe thunder and lightning. The only damage we have heard of, was that the stores of Messrs. Goodhue & Co. and Hoyt & Tom, Nos. 41 and 45 South street, were slightly injured. In the latter a small quantity of Manilla hemp was destroyed. It commenced raining again about a quarter before 4 o'clock, and continued without intermission when our paper went to press.

We regret to add, that nearly all the cellers in the lower part of Broad street were filled with water, and much damage was done to goods in the cellers in Maiden lane. Too much caution cannot be observed in having them cleaned, particularly if the weather should set in close and sultry. Thus far, however, the season has been propitious, and we trust that we may continue to have it in our power to acknowledge the great mercy of an all-wise Providence in protecting us from pestilence.

The vivid flashes and deafening thunder appalled the most hardy, while the torrents of rain and hail drove both man and beast from our streets. Even in the Coffee-house, which was thronged at the moment, the hum of business gave place to a silent contemplation of the power of Him who "rides on the whirlwind and directs the storm." *Gazette, July* 24.

A destructive hail storm passed through a section of Connecticut, on Tuesday afternoon, which did considerable injury to the cornfields, &c. and to the windows of houses. We hear of its progress from Greenwich, and Stamford, as far as Hartford. Some of the hail stones which fell at Stamford, measured eight inches in circumference.

The trade of Baltimore is increasing—the exports in 1821 amounted to $3,850,394—in 1822 $4,536,796—in 1823, $6,030,228.

Peace Society. On the 9th inst. a Reading Peace Society was organized in Minot, (Me.) consisting of 79 members. The following are the officers: Dr Seth Chandler, President; Elder Ricker, of the Baptist Church, Vice President; Rev. Elijah Jones, Secretary; William Ladd, Esq. Treasurer.

The Hon. E. G. Stanley, (son of the Earl of Derby,) Mr J. S. Wortley, jr. and Mr J. E. Denison, all Members of the British Parliament, and sons of Members, have arrived at N. York on a visit to the United States. The tour of America may become as popular as the tour of Europe has been, and there will be more comfort and interest in it, to the inquiring and virtuous mind.

At a meeting of the Board of Visitors of the Military Academy at West Point, on the evening of the 8th of June, it was unanimously resolved, "that in the opinion of the Board, the *Sunday drills* and inspection of arms ought to be dispensed with, as unnecessary and inexpedient. *Unnecessary*, as in time of peace, no exigencies of the service can require them; and *inexpedient*, as well, because they interrupt the *rest* which the Creator has provided for all his creatures—as because they are calculated to excite or cherish prejudices against the institution, in the minds of a large and respectable portion of the nation. They are also *inexpedient*, because they are calculated to disqualify the cadets, for the peculiar *public* duties of the day, and those more *private* pursuits, which are so important in their influence, upon the character and morals of the members of the establishment. [*N. Y. Obs.*

The Rev. C. C. Colton, the celebrated author of *Lacon*, we understand, has been a resident, *incog.* of our city, for a week or ten days past.

European Refinement. The great fight between Spring and Langan, for £500 a side took place at Chichester on the 8th June. They had 76 rounds, and the fight lasted an hour and 48 minutes when Spring was declared the victor. They were both nearly killed; it was doubtful whether Langan would survive his wounds.

In Newport, a person, reduced from affluence to poverty by belligerent spoilations, sold for a trifle a claim on Spain. He is since dead.—Recently $4000 have been awarded for this claim—and the receiver has given half to the widow.

In New Orleans, there are now upwards of two thousand ornamental trees, planted in furrows around the city for the comfort of the citizens. Among them is the live oak.

Mr W. M. Stears, of Leeds, has made an improvement upon the safety valve of steam-engine boilers. The principle of this invention is to take the control of the safety valve entirely out of the hands of the engineer and place it at the disposal of a self regulator, acting by the pressure of steam. *Lon. paper.*

Old Oak. The famous Oak, in Nottinghamshire, Eng. is upwards of seven hundred years old. In Evelyn's time, it was 33 feet in circumference at the bottom; the breadth of the boughs was 88 feet, covering a space equal to six hundred and seventy-six square yards. It is now almost in a state of decay, and is secured by iron and lead from the violence of the weather. A coach road, ten feet three inches in height was cut through it, in 1724, whose width, in the middle is six feet three inches, and the present circumference, above the arch, is thirty-five feet three inches.

A Curiosity. Capt. Brooke in his recent travels to the North Cape, states it as a fact well authenticated, that there is the skeleton of a whale on the very summit of the mountain of Sandhorn, which is upwards of 3000 thousand feet high; the south side descending nearly perpendicular to the sea.

London and Paris. The population of Paris was put down by Sir Wm Petty, in his Essay on Political Arithmetic, published in 1687, on the authority of the best French writers, 488,000, while her present population, according to the last census, does not amount to 700,000. But the population of London, which now exceeds 1,274,000, is put down in the same Essay at 696,000; which shows that London must have added 578,000 to her greater population, in the same period that Paris had added little more than 200,000 to her smaller population.

New-England Farmer. The third volume of this excellent publication commences this week. This work has excited an increasing interest from its commencement. The increase of patronage during the past year has been very encouraging, and from the known ability and industry of the editor, and the neat typographical execution of the work, there is no doubt it will eventually obtain, as it deserves, a very extensive circulation. No man who is engaged in the honourable occupation of cultivating the soil can, in our opinion, expend *two dollars and fifty cents* more judiciously or economically than by subscribing for the New-England Farmer.

The Boston Medical Intelligencer says, "there is no doubt of the fact, that people take too much medicine; where ten actually die of acute disease, ten more are doctored to death at their own solicitation."

We must remind people that now is the time for green corn, green apples, cucumbers, hot days, damp evenings, and sick children. A little attention in season may save pain, and even life; to say nothing of the anxietyof parents, and the expense of medicine, advice, and professional attendance.

FOREIGN ARTICLES.

FRANCE.

Paris papers to June 13th, have been received. In the Moniteur of the 10th, is given the official statement of the law for altering the constitution of the Chamber of Deputies.

It is in the following terms:

"Louis by the Grace of God, King of France, and Navarre, to all present and to come greeting. We have proposed, the chambers have adopted, we have decreed, and do decree, what follows:—The present Chamber of Deputies, and all those which shall succeed it, shall be renewed *integrally*. They shall have a duration of seven years, reckoning from the day on which the ordonance shall be issued for their first convocation, unless they shall be dissolved by the King. The present law, having been discussed," &c.

The whole number of votes given on this question, was 379; of which 292 were affirmative, and 87 negative.

THE TURKS AND GREEKS.

Malta, April 30. The Porte appears to have imbibed unfavourable impressions against his Majesty's Government; and to consider the war waged against Algiers, the Greek loan obtained in England, and the succors which Lord Byron was enabled to draw for, as indications of favouring the Greek cause.

The Greeks appear under strong apprehensions of the result of affairs in Candia. The Egytian army is stated to have driven the natives into the mountains, and that many hundreds of Greek families have taken refuge in the neighbouring island of Milo.

Malta, April 30. Smyrna letters of the 7th April inform, that a division of 12 sail of Ottoman vessels, commanded by the Patrona Bey, had sailed from Rhodes to Alexandria, to join the Egyptian squadron there, and to take on board the Numidian troops, which are to be employed against the Greeks, and to be commanded by Ibrahim Pacha. They are said to be two hundred thousand in number, well-armed, commanded by mamaluke officers, and disciplined by a French officer, who is a Bey, and commands a corps of 6,000 men. Warlike preparations continue to be made in Constantinople for the most vigorous prosecution of the war against the Greeks. The Porte, at peace with Russia and Persia, appears to be in earnest to bring the war to an issue this campaign. The sailing of the first squadron of its fleet has already been announced, and the second squadron, under the High Admiral, will sail on the 20th. To bring the war with Persia to a close, the Porte ceded the conquests made by the Shah to that power.

May 19. His Majesty's ship Sybelle, arrived here from Corfu, brings information, that the war preparations of the Turks were on a formidable scale; that no less than five armies were to advance on Greece in different directions; and that it was thought the death of Lord Byron would paralyse some of the defensive measures which he had recommended, and in the execution of which he intended to take a part.—The first army of the Turks, under the Pacha of Scutaria, was expected to arrive at Arta, on the 15th May, on its way to Orcania, to attack Missilunghi; and that several Tartars had arrived at Preveso, announcing the sailing of the Captain Pacha, on the 8th April, from Tenedos. The other accounts are, that the Greek chiefs had buried all their animosities, and having received supplies of money from England, felt confident of being able to baffle all the attempts of the Turks to subdue them.

The Porte has concleded a treaty of amity and commerce with the King of Sardinia, allowing his subjects a free navigation in the Black Sea; and on its ratification, Lord Strangford presented the Sardinian Charge d'Affairs to the Ministers of the Porte.

The Greeks at Smyrna were informed, via London, of the subscriptions making in the United States, for their countrymen; but they were exaggerated, as it was said $100,000 were subscribed in Philadelphia in one night. The Greeks are evidently partial to the Russians, although the latter do not appear to be so to them.

PRUSSIA

The King of Prussia has at last redeemed his long-delayed pledge, and has promulgated a Constitution for the Provincial Assemblies of his new dominions in Westphalia, and on the Rhine. These assemblies, like those established in Sweden and other nations, are to consist of *four* branches, each having a conditional *negative* on the others, and each enjoying certain peculiar privileges. The first branch to consist of Nobles, who are entitled to vote by proxy;—the second of Nobles elected by the nobility;—the third of Representatives of the cities; and the fourth of Delegates elected by the Yeomanry. The first branch of the Rhenish Assembly is to consist of the four members; and the second, third, and fourth, of twenty-five members each. Total 79. The Westphalian Assembly of eight less. *London pa.*

ENGLAND.

It is contemplated to form a Canal for ships of 200 tons, between Bristol and the British channel. The expense is calculated at 800,000*l.* sterling. Two hundred lives a year are said to have been lost by the present dangerous passage round the Land's End, and the loss of property is estimated, during the same period at 300,000*l.*

A few cases of hydrophobia having occured in different parts of England, the alarm had been so great that no less than 2500 dogs were destroyed in Liverpool and an equal number had perished in Manchester.

Mr Russell, a gentleman who holds a situation in the Ordnance Office, Dublin, finding himself indisposed, took from a small medicine chest, a dose, as he supposed, of Epsom Salts, which he dissolved and swallowed; surprised at experiencing a sudden feeling of pain and inflammation, he was induced to examine the paper from whence he had taken it, and, to his great alarm, found he had taken a large dose of saltpetre. A messenger was despatched for surgeon Ferral, of Batchelor's-walk, who attended, and, by a prompt application of the apparatus for withdrawing poison from the stomach, the whole contents of the stomach were, in about a minute and a half, transferred into a basin.—The operation was unattended with pain or difficulty, and so successful, that in little more than an hour, Mr Russell was pronounced out of danger, and his large and distracted family at once restored to tranquillity.

Mrs. Opie, of the Theatre, has turned Quakeress, and Mr. McCready, also of the Theatre, has taken orders in the Church.

To Correspondents. *"T." is received; also a communication in relation to an article in our last, entitled a "Summary of the history of our Lord Jesus Christ." They will both appear next week.*

MARRIED,

In this city, on Thursday evening last, by Rev. Mr Frothingham, Mr Thomas Bancroft to Miss Betsey Tileston, all of this city.

In Princeton, by the Rev. Mr Clark, Rev. Lyman Maynard of Templeton, to Miss Elizabeth W. Macomber of Princeton.

In Templeton, by Rev. Charles Wellington, Mr Chauncy Peck of Boston, to Miss Jemima Bush of Templeton—Mr Asa Fessenden, to Miss Nancy Bruce—Mr Parkman Johnson, to Miss Sophia Meritt.

In Andover, Mr Abraham J. Gould, of the firm of Flagg & Gould, printers, to Miss Mary B. Brown, of Tewksbury.

DIED,

In this city, on Sunday, Mrs. Laura Hale, wife of Mr. David H. aged 34.—Mr. Daniel Barry, of Thomaston, Me. aged 22.—Daniel Corbett.—Mr. Edward Burk.

In Charlestown, Capt. Adams Bailey, aged 76, superintendant of U. S. Marine Hospital.

In Plymouth, Miss Hannah Bradford, aged 72.

In Walpole, N. H. Oliver Sparhawk, Esq. aged 53, formerly clerk of the Court of Common Pleas in Cheshire county.

In Philadelphia, Robert Patterson, LL.D. aged 82.

On the Coast of Africa, Capt. George W. Hodges, of Stoughton, master of the brig Ironsides, aged 24, and brother of the Am. Consul at the C. de Verds.

In Scituate, Mass. on Friday last, Mrs Lydia Bowker, wife of Mr Edmund Bowker, aged 89.—She had lived 68 years with her husband, who is now in his 92d year. She has left children, grand children, great-grand children, and great-great-grand children, to the number of *one hundred and ten.*

In Italy, near Turin, 26th May, Capel Lofft, Esq. the well known editor and author.

In London, suddenly, Miss Crachami, the Sicilian dwarf—also, on the 9th of June, suddenly, Mr Oxberry, the comedian.

In Pembroke, NH. Timothy Dix, Esq. aged about 80, a native of Littleton, Ms.

At New-York, Peter Lyon, Esq. in the 80th year of his age.—It was before him, Paulding, Van Wart, and Williams, brought Major Andre for examination, and by whose orders he was sent to Gen. Washington, at Head Quarters.

In this city, on Tuesday last, Ann Maria Brown, aged 12 months.

University, Cambridge.

CANDIDATES for the second degree at the next Commencement are to attend at the College on Wednesday, 18th of August, or be excused upon some sufficient reason offered.

Candidates for admission to the College, having a certificate of good moral character from their preceptor, or some other suitable person, will be examined on Friday, 27th of August. The examination to begin at 6, A. M.

N. B. The examination for admission in 1826 in Greek, will be in the Gospels of the Greek Reader instead of the Græca Minora and the whole Greek Testament. JOHN T. KIRKLAND.

Cambridge, July 19, 1824.

Important Correspondence.

JUST published, and for sale at this office, price 50 cents, "Correspondence relative to the Prospects of Christianity, and the means of promoting its reception in India."

"The following Correspondence, on a subject, always interesting to the Christian community, and peculiarly so at the present time, is laid before the public, in the belief, that the information, which it contains, will be useful, in communicating more distinct views, than are generally possessed, relative to the prospects of Christianity in one quarter of the world; and that it may assist in giving such a direction to the efforts of Christians to propagate their religion in heathen countries, as shall yield a hope of better success, than has been yet experienced.

"The profits of this publication will be wholly applied to the purpose of aiding the cause of Christianity in India."

Religious Tracts.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.

Appeal to the candid, do.

Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.

The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.

A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.

A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.

A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.

Dr Channing's sermon at the ordination of Rev. Jared Sparks. Twelfth edition.

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.

Country Library.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

Ministerial Exchanges.

JUST published, and for sale at this office, Remarks on Ministerial Exchanges. June 11

Miscellanies.

THE DEAF AND DUMB ASYLUM.

By the Eighth Report of the American Asylum for the education and instruction of the *deaf* and *dumb* at Hartford, it appears that the institution is in a flourishing condition. The present number of pupils is *sixty-two*. Twenty-nine of them are from Massachusetts. The following are some of the specimens of their composition, published in the last Report :—

[BY A YOUNG MAN, 19 YEARS OF AGE.]

On the condition of a deaf and dumb person before being instructed.

"By birth, a deaf and dumb person was deprived of the senses of speaking and hearing by the will of the Almighty hand. In his infancy, he was seen void of speaking; but was thought able to hear. He, finally arrived at his childhood, when he was found unable to speak, and hear. His parents thus saw, and were, according to the will of God, submissive to it, and contented with the loss of the two senses of their child. His parents and friends saw this child was a person of misfortune, and also saw he would never receive the knowledge of much profit from the various books, and the instructions; and advices from his parents and frends; but yet their hard attempts were to teach him about pretty and easy signs when they were on conversation, and amusements. They thought that in his childhood, he would rather continue to go to school where he learned to write on the lines of a writing book, and studied arithmetic every day, except Sunday, than stay home, and work; afterwards he would, in his youth, leave the school; in order to learn some trade, ere his manhood. When at school, his schoolmaster could not teach him about religion, and words; and a deaf and dumb youth could not read, nor understand them, because his signs were not good and fit. Thus was the sorrow for this youth having no knowledge of religion and words, with which his parents were greatly struck. His friends wished to know, and try the sense of hearing of this youth; and resolved to clap with their hands, a sound, or noise, which this youth might be able to hear; but he could not hear it, in token of the senselessness of hearing; and besides their wish was to talk with him, by speaking about any words; but he could not speak. He was called deaf and dumb."

—

[BY A YOUNG MAN, 16 YEARS OLD.]

On the setting sun.

"The sun rises in the east in a magnificent appearance, clothed in red. It advances gradually to the centre of the sky, where, having reached the point, it displays its exceeding glory, and darts its hottest rays. Thence it proceeds down the sky. Just as setting in the west, the sun wears a red and very beautiful attire, and sheds gentle light, and persons can look on it without being dazzled, and are charmed with its beautiful appearance. When the sun has disappeared in the west, the clouds, floating in that quarter are fringed with beautiful gold. To see the sun setting in such a magnificent manner is a very delightful sight, and I am persuaded, it is one of the greatest beauties of nature. The career of the sun is analagous to the life of an illustrious person. In the morning of life, some child appears with a bright genius. He grows gradually, while his mind increases in splendor, till the middle of life, when his talents possess superior lustre, and glorious achievements are carrying on by him, and astonish the world. In the decline of his life, his vigour both of mind and body is decreasing. Before he sinks into the grave, his face shines with cheerfulness, peace, and the hope of entering into Heaven. Just as he is dying, in him shines an ecstacy peculiarly bright, when he is expecting to enter that blissful region. This has been with many good and great persons."

—

[BY A LAD, 16 YEARS OF AGE].

The thanks of the deaf and dumb to the public.

"In the United States there were a great abundance of schools for children; but there were none places of instruction for the deaf and dumb. All the parents thought that their deaf and dumb sons and daughters were impossible to learn how to read and write and were grieved with them. Fortunately the Kind Being brought Mr Gallaudet to France; on the purpose for learning how to teach the Deaf and Dumb. When Mr Gallaudet applied to Mr Clerc to come to this country, and incited Mr Clerc to think those poor deaf and dumb had no idea of God and Christ and then his consent made Mr Gallaudet pleasant. They came to the western country by water and arrived in it. They prayed to the citizens and countrymen to give them money for the Asylum and the generous contributed to the helps of the American Asylum. It was worthy that they were benevolent; so that all the deaf and dumb, are thankful to them and think God will prompt the properties of the citizens and send the rain to pour out over the farms of the countrymen; to provide them fruits and live in happiness. We are sorry that they visit the Asylum but little; before they came frequently to attend schools, and if they pass through Hartford and stay at the hotel, they should come to see it; that they might wonder at seeing the Deaf and dumb writing on slates and talking each other by making signs."

—

[BY A YOUNG LADY, 27 YEARS OF AGE.]

What I thought of the sun, moon, and stars, before I came to the Asylum.

"I wished to look at the sun which was very brilliant as the gold, but I could not see it. I thought the sun was like a man who was a soldier. He wore his crimson dress, and stood on the sun, while he governed over all mankind every day. I was much troubled by the heat of the sun. I told my sister that he was very cruel to us, and I wanted to touch him, but I was disappointed, because I was too far from him. While the sun was coming up, I pursued to catch him in the east, but I could not do it. I believed that he was very artful. I was playing in the garden in the summer without a bonnet. My friends told me that he would make me black, and I did not believe about it. There was a reason that he could make brown cloth on the grass white. They were excited to laugh. In the afternoon the clouds began to become very black, and I considered that the sun was melted with the lightning. The thunder was heard, and I could feel it. He threw a large ball, going down the sky. Then the sunset was running under the earth, and he became the moon all night. In the morning he held a large candle which was hot all day, while he was walking towards the west. I sat on the door of the house in the evening pleasantly, and I looked up the new moon going down the west.

"A few days ago, when I was walking alone to the neighborhood, the half moon followed me, and I did not wish her to come. I thought I was deaf and dumb, and she was very curious. The moon was full, and became the darkness in her face like a picture. I asked my friends what was the matter with her? They said that they did not know what. When I went to my chamber, I extinguished a candle, and was afraid of her, and I shut the windows all night, because I disliked to be seen by her. I was very anxious to take refuge. I advised her not to follow me, but she was still obstinate. When it was dark, the moon would not come up all night, and I was glad to hear of it. There were many stars in the sky which was very pleasant. Why did they stay there? I talked with my soul, and it was not necessary that they lived. I went out of the house, and I contemplated that they had large parties pleasantly in the evening. They were riding, while they held their beautiful candles with their hands. When I was a girl, I frequently went away, and was struck to look up a star which was going into fire with fear. I thought it was like a gun, and I ran and entered to call my sister too see the star. I asked her what was the matter with it? She answered that it would kill me. I was very afraid of it, and I told her that I would go away no more in the evening. I looked up the sky, and called my friends to see the milky way. I said, 'somebody covered there with the white cloth.' I truly saw a comet which was fallen from the sky, and I trembled with terror. I wondered that I had never seen it before. I expected that some nation was burned with fire in the distant country. I did not know who made these, and I was very ignorant not to think that God was a creator of the universe."

—

The following beautiful lines are from the Connecticut Mirror, and were written with express reference to the article immediately preceding:

STANZAS,

on reading in the eighth report of the American Asylum for the deaf and dumb in Hartford, some opinions of one of the pupils before she had received instruction.

And didst thou fear the queen of night,
Poor mute and musing child,
She, who with pure and silver light
Gladdens the loneliest wild?
Yet her, the savage marks serene,
Chequering his clay-built cabin's scene,—
Her, the polar natives bless,
Bowing low in gentleness,
To bathe with liquid beam their rayless night.
Her, the lone sailor while his watch he keeps,
Hails, as her fair lamp gilds the troubled deeps,
Cresting each snowy wave that o'er its fellow sweeps;
Even the lost maniac loves her light,
Uttering to her with fixed eye,
Wild symphonies he knows not why;—
Sad was thy fate, my child, to see
In Nature's gentlest friend, a foe severe to thee.

She seem'd with keen intent,
And glance too rudely bent,
Thy secret woe to spy,—
Haunting thy hermit path.
For what thou fain would'st hide from every eye,
Thy bosom's burden, and thy Maker's wrath;
The ear in durance bound,
The lip divorc'd from sound,
Seem'd to thy innocent mind as cause of blame,
A strange, peculiar, deprecated shame;
Nature's unkindness thou did'st simply deem
Thy blemish and thy crime, which marr'd thy nightly dream.

The Sun to thee was as a warrior bold,
Terrifick—pitiless—of sway severe,—
With fiery armour, and a car of gold,
Tyrant of this lower sphere;—
And when with toil his head declines,
And at his western gate his crimson standard shines,
Thou thought'st some conflagrated city drank
The lightning of his ire, and into ashes shrank.
Thou could'st not hear the sound
From the moss-sprinkled ground,
Where every tender leaflet tells the whispering gale
"*He is my sire.*"

Up toward his throne of fire,
The humblest flower that blows,
The vale-born violet and the mountain rose
Fondly lift the grateful eye,
Wet with dewy tears, or bright with balmy die,—
Thou knew'st not that the drooping plant revives
At his paternal smile, and in his radiance lives,—
Nor that the earth, his vernal warmth restored,
Blossoms at his embrace, and hails her genial lord.

Thou, with the sparkling stars, didst converse hold,
Which, to thy wondering sight,
Were like gay creatures formed of earthly mould,
Who revel through the sleepless night,
Each holding to her sister's eye
Her flambeau bright,
And riding joyous through the sky
On steeds of light,
'Till creeping dawn, like beldame gray,
Dimm'd their zones of brilliant ray,
And forc'd them to their cells and rous'd the lingering day.

Being of lonely thought! the world to thee
Was a deep maze, and all things moving on
In darkness and in mystery.—But HE
Who made these beauteous forms which fade anon,
What was he?—From the brow thy roses fled
At that eternal question,—fathomless and dread!

O, snatch'd from ignorance and pain,
And taught with seraph eye
At yon unmeasured orbs to gaze
And trace amid their quenchless blaze
Thy own high destiny.
For ever bless the hands that burst thy chain,
And led thy doubtful steps to Learning's hallow'd fane.

Though from thy guarded portal press
No word of gratitude or tenderness,—
In the starting tear,—the glowing cheek
With tuneful tongue the *soul* can speak,
Her tone is in the sigh,
Her language in the eye,
Her voice of harmony, a life of praise,
Well understood by HIM who notes our secret ways.

The tomb shall burst thy fetters. Death sublime
Shall bear away the curse which life entailed.
Eternity shall rend the seal of Time
So long in woe bewailed.
Thou, who no melody of earth hast known,
Nor chirp of birds, their wind-rock'd cells that rear,
Nor water's murmuring lone,
Nor organ's solemn peal, nor viol clear,
Nor warbling breath of man that joins the hymning sphere,
Can speech of mortals tell
What tides of bliss shall swell,
If the *first* summons to thy waken'd ear
Should be the plaudit of thy Saviour's love,
The full enraptur'd quire of the redeem'd above?

PREJUDICE AGAINST EDUCATION.

At the meeting of the British and Foreign School Society, on Monday, Mr F. Buxton told the following curious anecdote.—It had been his misfortune when very young to live with a gentleman, whose prejudices against the improvement of the poor were numerous and inveterate. There were, in that gentleman's opinion, three great causes of the demoralization of the poor—reading, writing, and arithmetic —(*laughter*); and whenever a quarrel took place in his neighborhood, he was in the habit of saying 'That is the effect of education.' If a theft or a murder were committed, 'There,' he would say, 'is another test of the bad effects of education.' In speaking of his own steward, this hater of human improvement would say, 'That man, to his credit be it spoken, is not able to read a word or write a figure; and yet he is, perhaps, the best accountant in the country.' It was natural to inquire by what process of memory the steward kept his accounts. This was shown. A drawer was produced; in one compartment there was a parcel of beans, in another a parcel of peas, and in the remaining division there were various descriptions of grain. These were the symbols of various debts and payments, which, with the aid of a strong memory, the steward kept with great exactness, until one night a rat broke into his account box, and down went the account of what was due from various tenants, and all was thrown into the wildest confusion and doubt. (*loud laughter.*) From that moment he [Mr Buxton,] had been a convert to the superiority of written or printed symbols. *London paper.*

EARLY AMERICAN HEROISM.

The following anecdote, as related by a respectable gentleman of Philadelphia, being deemed too interesting to pass down the stream of time and be eventually lost, is therefore submitted for publication, as tending to shew the native valour and active enterprise, early exhibited by our countrymen at sea, and which character has been so fully sustained up to the present period.

During one of the former wars between France and England, in which the then Colonies bore an active part, a respectable individual, a member of the society of Friends, of the name of ———, commanded a fine ship, which sailed from an eastern port, to a port in England.—This vessel had a strong and effective crew, but was totally unarmed; when near her destined port, she was chased, and ultimately overhauled by a French vessel of war. Her commander used every endeavour to escape, but seeing from the superior sailing of the Frenchman that his capture was inevitable, he quietly retired below; he was followed into the cabin by his cabin boy, a youth of activity and enterprise, named Charles Wager; he asked his commander if nothing more could be done to save the ship—his commander replied that it was impossible, that every thing had been done that was practicable, there was no escape for them, and they must submit to be captured. Charles then returned upon deck, and summoned the crew around him —he stated in a few words what was their captain's conclusion—then with an elevation of mind, dictated by a soul formed for enterprize and noble daring, he observed:—if you will place yourselves under my command, and stand by me, I have conceived a plan by which the ship may be rescued and we in turn become the conquerors. The sailors no doubt feeling the ardour, and inspired by the courage of their youthful and gallant leader, agreed to place themselves under his command. His plan was communicated to them, and they awaited with firmness, the moment to carry their enterprize into effect; their suspense was of short duration, for the Frenchman was quickly alongside, and as the weather was fine, immediately grappled fast to the unoffending merchant ship. As Charles had anticipated, the exhilirated conquerors elated beyond measure with the acquisition of so fine a prize, poured into his vessel in crowds, cheering and huzzaing, and not foreseeing any danger, they left but few men on board their ship. Now was the moment for Charles, who, giving his men the signal, sprang at their head on board the opposing vessel, while some seized the arms which had been left in profusion on her deck, and with which they soon overpowered the few men left on board; the others by a smultaneous movement relieved her from the grapplings which united the two vessels. Our hero now having the command of the French vessel, seized the helm, and placing her out of boarding distance, hailed with the voice of a conqueror the discomfited crowd of Frenchmen which were left on board of the peaceful bark he had just quitted, and summoning them to follow close in his wake, or he would blow them out of water, (a threat they well knew he was very capable of executing as their guns were loaded during the chase.) They sorrowfully acquiesced with his commands, while the gallant Charles steered into port, followed by his prize. The exploit excited universal applause—the former master of the merchant vessel was examined by the Admiralty, when he stated the whole of the enterprise as it occurred, and declared that Charles Wager had planned and effected the gallant exploit, and that to him alone belonged the honour and credit of the achievement. Charles was immediately transferred to the British navy, appointed a midshipman, and his education carefully superintended. He soon after distinguished himself in action, and underwent a rapid promotion, until at length, he was created an Admiral, and known as Sir Charles Wager. It was said, that he always held in veneration and esteem, the respectable and conscientious Friend, whose cabin boy he had been, and transmitted yearly to his old master, as he termed him, a handsome present of Madeira, to cheer his declining days.

OBSERVATIONS ON CRUELTY.

The following "Observations on Cruelty," are extracted from the American Monthly Magazine, and furnish a just and impressive lesson to parents, in the education of their offspring, which cannot be too fully inculcated.

"Like other evils to which human nature is prone, we may impute the heinous crime of cruelty to the errors of education. It does not spring up at once, it grows with our growth. Ever too ready to temporize with our own faults, and to see the faults of others—cruelty grows out of injustice, and we soon learn to give pain without compunction.

"The infant who is allowed to kill flies for his amusement, will, in boyhood, rob birds' nests, worry animals, and tyrannize over his school-fellows. The guardians of childhood cannot, at too early an age, check the smallest propensity to seek pleasure by occasioning pain or inconvenience to any sensitive being. No slap given to a nurse that she may pretend to cry to please the chuckling babe, nor a stick given into the infant hands to strike the unoffending dog, or to beat naughty puss, but tends to harden the infant heart. Above all things, cruel sights should be kept from the eyes of children. The bleeding lamb under the butcher's knife, the chickens that have eaten the crumbs from his infant hands, should not flutter in convulsive death before his eyes. Such scenes may lead him on to view, without dismay, the timorous hare, broken beneath the fangs of the infuriate dogs—to watch the big round tear roll down the cheeks of the hunted stag—his "leathern sides swelled almost to bursting," may fit the young spirit to find delight in all the cruelties of field sports. He may adroitly fix the live bait upon the torturing hook, and smile to see his unsuspecting victim play round the treacherous lure, and, with a dexterity worthy of a tiger, or a Roman Emperor, may dally with his poor entangled captive, until grown weary, he tears the murderous weapon from his vitals, and throws him bleeding and dying at his feet. These, and such sports as these, are excellent lessons to engraft cruelty on the young heart, before the unformed mind has felt the generous charm of mercy. And still these trespasses on humanity are allowed as innocent pleasures; they are not at once discovered as acts of necessitous man to supply himself with allotted food, but they are soon introduced to the plastic mind as wanton sports; and the boy feels it a lordly right to teaze, to kill, and to destroy. In older growth he is allowed to see dog fights, bull fights, and under the specious term of "*The art of self defence,*" he is initiated into all the mystic rules of pugilism, and consequently attends boxing matches, where he may, with the very quintessence of brutal delight, watch death blows dealt by two human beings, whose personal courage is sacrificed at the shrine of cruelty, for the amusement of a refined multitude."

CHRISTIAN REGISTER:

Published every Friday at No. 4, Spear's Buildings, Congress street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

AGENTS FOR THE CHRISTIAN REGISTER.

MASSACHUSETTS.
Stephens Baker, *Beverly*
James Brown, *Cambridge*
N. Lazell, jr. *S. Bridgewater*
Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
D. Andrews, jr. *Hingham*
H. A. Breed, Esq. *Lynn*
J. F. Thayer, *Medford*
Dr Brock, *Nantucket*
W. Brown, Esq. *Plymouth*
Cushing & Appleton, *Salem*
Rev E. S. Goodwin, *Sandw'h*
A. G. Tannatt, *Springfield*
Calvin Maynard, *Sterling*
Hon. J. L. Hodges, *Taunton*
John Bigelow, *Templeton*
C. Harris, *Worcester*

NEW HAMPSHIRE.
John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*
John Prentiss, Esq. *Keene*
J. W. Foster, *Portsmouth*

MAINE.
E. Clapp, Esq. *Bath*
E. Earle, *Brunswick*
William Eustis, *Eastport*
Glazier & Co. *Hallowell*
Maj. B. Palmer, *Kennebunk*
Samuel Johnson, *Portland*
George Thacher, Esq. *Saco*

CONNECTICUT.
Rev. S. J. May, *Brooklyn*
B. H. Green, *New Haven*

RHODE ISLAND.
George Dana, *Providence*

NEW YORK.
Unit'n Book Society, *N. York*
Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*
L. Hobart, *Northumberland*

MARYLAND.
N. G. Maxwell, *Baltimore*

OHIO.
L. Hunt, Esq. *Huntsburg*

Boston;—Printed by John B. Russell.

CHR

VOL. III.

LITERARY.

PHILOSOPHY OF THE HUMAN MIND.

The number of the North American Review ju
ed contains a very able notice of Prof. Brown
losophy of the Human Mind. The first part
review consists of *general* remarks on the s
mental philosophy. In these remarks there i
that must be valuable to every reader, as it
adapted to awaken attention to our own co
thought, and to aid in establishing and givi
cacy to the true system of the philosophy
mind. In combating the notion that the phil
of the mind is a "useless pursuit," and tha
man "is capable of becoming his own ment
losopher," the author finds it necessary to sp
the difficulty which men generally find in fa
their attention, "on the operations of the
minds," and the ease with which "the occup
habits, passions, and characters of a large m
of mankind lead their thoughts away from
selves, and fixing them on external things."
He then proceeds to remark:—

"Such being the universal and inevitab
of humanity, we cannot conceive of a mor
ful, or directly *practical* employment, tha
those individuals, whose opportunities and
ers of contemplation permit, to sit in the s
sion of study apart from active engagem
and there to fix their thoughts exclusive
the constitution of the mind; to trace
up to its central sources; to take a full s
of the mental phenomena; to estimate esp
ly the extent of the human powers; to an
to describe, to classify, every internal pro
and faculty; to suggest modes of applying
in their proper directions and to their p
objects; in one word, to unfold before the
of their fellow beings, that which so ver
know, what they are, and what they can bec

* * * * *

"It is no small thing to direct a man's
tion to *himself;* yet this is effected by the
sight of a book on the mind. The soul
moment swells before it with the conscio
of its untried and indefinite powers. Th
tents of most libraries lead one away fro
self. But take such a work as Cogan o
Passions,—though it is rather a dull book
the author was not equal to his task,
abler hands might have wrought into a t
almost unequalled in interest and utility
think that any common man, who rea
book, will become wiser, better, great
happier, and will particularly be convinc
every one cannot be his own intellectu
losopher." * * * *

"We feel justified, on the whole, in
down the following general results, whi
be expected from good treatises on men
losophy: Not to enumerate several adva
of comparatively subordinate value, suc
mental discipline acquired by the prosec
the study itself, the very dignity of the
as a theme of speculation, the accessio
mere appropriate accomplishment, if
more, to a well furnished mind, and th
the *first* unquestionably great advantag
make us revolve upon and feel habitua
scious of our powers; a state of min
necessarily precedes all wise and energ
tion. The *second* good result proceedi
this study is, that philosophical self e
tion smoothes the way directly to mo
examination, which is the nurse of vi
third effect is to excite sentiments of
the contemplation of the most excell
wonderful of the known works of God

[Among the advantages resulting from th
which is here under consideration, he sp
ticularly of those arising from what has
lished on the subject of the *association of*

"Supposing all that has been written
about the principle of *association of*
been suppressed from the very first,
men had been left to avail themselve
principle only as nature prompted an
ence dictated; can it be conceived, th
individual in the world at this mom
have been equally wise and skilful
happy and virtuous? On the contrar
the specification and description of thi
of our minds, and the perpetual press
existence and uses upon the attentio
caused it to become a more constant,
ic, and efficient instrument of thought
tice?" * * * * *

"Who can doubt that individual
been strengthened, and individual ha
creased, by a scientific acquaintance
principle of association? When gloom
overshadow and oppress his soul, the
cated man, who happily has not neg
science of the mind recollects what h
taught in books, and in the lecture r
cerning continued trains of ideas, and
of the associating principle. He,
seizes the assistance of this intellec
ment to lead his attention towards br
jects of contemplation, and thus to di
gloom. And this he does with much
ity and effect, than the untutored son
who, unacquainted with the whole
extent of the blessed power within
perhaps, or perhaps not, a few fa